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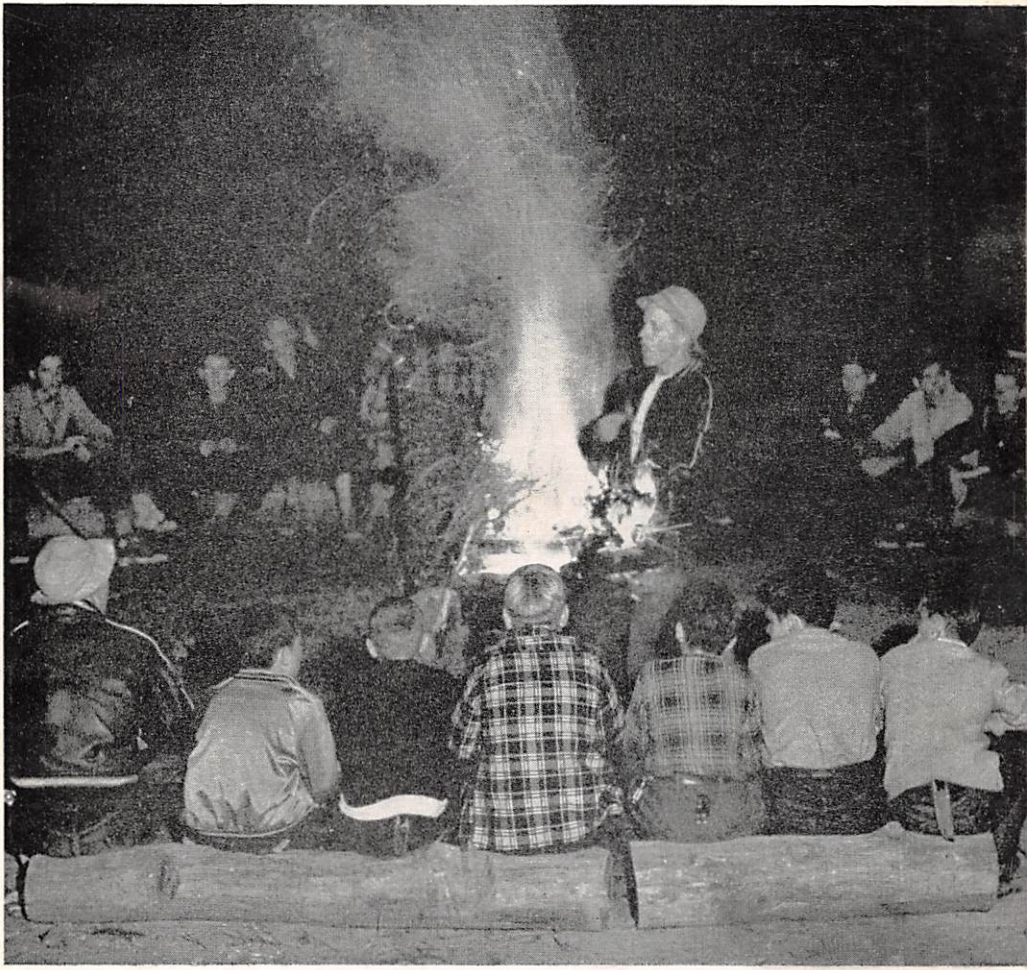
CANADIAN CAMPING

February 1963, TORONTO, CANADA



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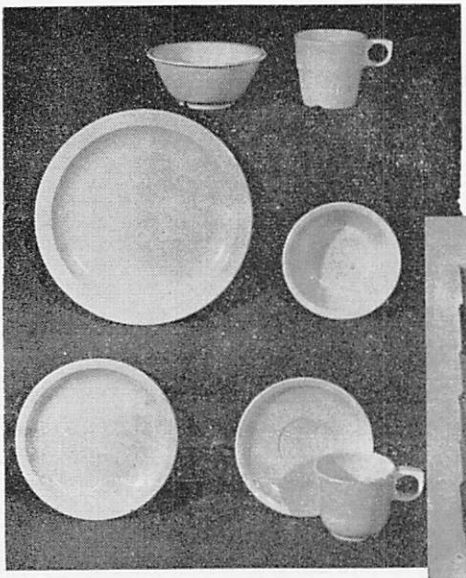

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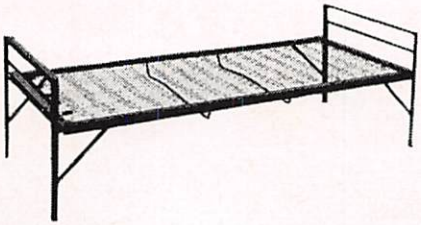

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CANADIAN CAMPING

Vol. 15 FEBRUARY, 1963 No. 2

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Helping Campers to Find . . .

SPIRITUAL VALUES

by Mary Purdy
Toronto Y.W.C.A. Camp Tapawingo

This article is based on a talk given by Miss Purdy at the Ontario Camping Association Conference last year.

Albert Schweitzer once said "The most important years in life are those between nine and fourteen. This is the time to plant the seeds of knowledge and character — afterward, it is too late. This is the time to acquaint the young with the great spiritual values of mankind."

If we attempt to analyse a child's spiritual potential we realize that it is involved with his relations with other persons or with nature. Camp is the ideal setting for those long, long thoughts of youth which can give a youngster a sense of the Reality call it God, call it Truth or what you will, that must under-gird our material life. If modern culture has weakened the bases of faith, then the closeness to nature at camp, the chance for reflection, the intimate association with people who believe in the primacy of things of the Spirit should aid in the discovery, or re-discovery of faith.

I do not think that children are sent to camp by their parents for the religious value the camping programme contains. Rather are they sent by their parents to have a *good* time, a *happy* time in a camp setting for a part of their holidays. How do we contribute to this happiness—what is it? Margaret Govan, Past President of the Ontario Camping Association in her article entitled "The Happy Camper" (CANADIAN CAMPING, June, 1961) observed, "the camper who is a happy child by nature, will be happy as a king in most of our camps. The trouble is that many of our children are not naturally happy. How could they be? They have a strange nursery . . . a world of tension, fear, trouble and struggle; a man-made, materialistic world where even the child consumer is being battered on every side, to consume more and so become less self-sufficient and self-reliant; a world of values which cut across other values; a world of change and upset, unpredictable, without roots! And our children reflect the world. They bring to camp what Fritz Redl calls 'shadows from home'—worries, tensions, fears, aggressiveness, hostility, prejudice, and values which are anti-social, unethical, even immoral."

These campers need to have a good happy time, they need a sense of achievement as they master new skills, but primarily, they need a sense of values, a measuring stick. Children need roots—or a sense of being rooted in something. Perhaps this is the main contribution a camp can make to the life of a child—to give him a sense of belonging to some stable immovable thing.

Religion, to my mind, is the business of the church. My job as a camp director is to try to put the church's teachings into action in a camp setting. I know that church camps will have a different point of view on this, and rightly so, because their focus is a different one. Church camps are geared to continue the religious instruction being given in their own particular denomination, but most of us are not equipped to do this.

You may remember that in this magazine's "Sermons Under the Sun" I once said, "The best sermon under the sun is one that is not 'preached'. Children do not like to be 'preached at'. Rather, do they like to share some thought of yours—or better still, to share some thought of theirs with you. It has been my experience that a small thought with a large meaning can best be grasped and understood by young persons. The thought they grasp immediately, the larger meaning behind the thought grows and develops with the child.

God has created a new day,
Silver and green and gold.
Live that the sunset may find us
Worthy His gift to hold.

These four lines even the youngest child can understand: just for today, I have to be kind, love my neighbors, be lovely, do no ugly or mean thing. One day is an easy span of time for children to comprehend. Later, those same children will realize that such attitudes practised one day at a time have become their patterns of behaviour for all time.

Children like little poems. Thoughts in rhyme tend to linger longer in their minds:

Let me be a little kinder,
Let me be a little blinder
To the faults of those around me.

or

I have to live with myself, and so
I have to be fit for myself to know.
I don't want to keep on a closet shelf
A lot of secrets about myself.

or

God who touchest earth with beauty,
Make me lovely too.

The best sermon under the sun, very often, is the thought we share with each other at flag-raising—as we begin, together, a new day all silver and green and gold. We sit on the rocks at our camp each morning, watching the sun creep up over the hill, over the tree tops and, finally, over the dining hall roof. We listen to the slap of the water on the shore behind us. We see and hear a new day dawning. We know that we have a fresh, new shiny day in which to be a little kinder, a little blinder to others faults, a little more lovely than yesterday. It really matters little that we cannot hear all the words of the poem or story being read to us this morning. We are sharing something very lovely with each other — the dawning of a new, silver and green and gold start.

Every child and every staff member has some precious thought to share with you and the rest of the camp. Encourage this sharing. Have plenty of reference material easily accessible to those planning the thought for the day or for the Sunday Chapel service. Let them talk to you. Don't you do all the talking *at* them. Because you see, the little shared thoughts with homely meanings are the best sermons under the sun.

A man named Edwards once wrote "If you would have your child be something in the world, teach him to depend on himself. Let him learn that it is by close and strenuous personal application he must rise—that he must, in short, make himself and be the

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A New Feature

THE VICE-PRESIDENTS' PAGE

The Challenge of Camping

by Grant McKeen,
Vice President CCA, Alberta
Director, Camp Keewaydwin

What is it that makes camping such a worthwhile experience? Is it the spiritual values in the camp? Is it the fun? Is it the outdoor living? Is it the doing and learning?

There are young people today who are willing to settle for low success rather than risk high failure. The average youth, it seems, would rather work for a large corporation than start his own company; he seeks security in the corporation rather than face the "challenge" of the outside world. Can we do something about this in camping? I believe we do when we offer enough adventure and challenge which he can learn to meet and overcome. In this way we equip him better for the wider challenges ahead.

Consider the special features of camping: fun, happiness, character development, personal growth, adventure. These give a boy security; they put hope and meaning into life for him. The mere fact he is away from home helps start him on the road to independence and self-reliance. To our older children, however, the word "future" generally means a loosely wrapped bundle of worries. Not so their future while at camp. Here a youth will see and have opportunities to overcome his worries. He discovers that the individual is very important to the total camp as an individual, and that everyone is trying to help him to succeed. In our camp programmes we face him with reality in the challenges of adventure, friendship, character development, in learning about nature. These are necessary features of life at camp — we try to help our youth respond to them.

Where in our busy world and society today does our youth feel at ease other than at camp? Here he lives in a world where character not competition is important. Here a child can think, understand, learn interesting skills, appreciate the spiritual harmony that comes from living close to nature.

I am sure that camping will play one of the largest roles in the future outdoor education and recreation of youth. Are we aware of the needs of our future campers? Let us consider those I have suggested and then give our campers the experience that will help them to meet challenges, and in so doing we will also make our nation stronger both spiritually and physically.

May I add that when we fail to live up to our philosophy of camping, we must still keep on trying and look to God for guidance.

The Quebec Camp for Diabetic Children

by Walter D. Mingie, B.Sc.,
Camp Director

The Quebec Camp for Diabetic Children operated Camp Carowanis for two periods of three weeks each during the summer of 1962, and accommodated sixty boys and girls in each period, aged from eight to fifteen years. Camp Carowanis is situated sixty miles north-east of Montreal, three miles from the town of Ste. Agathe in the Laurentian Mountains. We are fortunate in having an isolated site whose closest neighbour is half a mile down the lake and hidden from view.

A camp especially for diabetic boys and girls is necessary because regular camps are not equipped to look after these children. Because we feel that a camping experience is worth while, there has to be a camp geared to take care of these children's needs. Also, the camp situation is ideal for teaching the children to live with diabetes. Although we have a course of instructional talks on diabetes by the doctors and dietitians in both French and English, we try to de-emphasize the special routines and to accentuate the normal camping activities.

We play softball, soccer and volleyball. We have regattas, treasure hunts, campfires, picnics, canoe trips, square-dancing and Saturday night plays. We teach the campers handicrafts and canoeing. We also teach them to test their own urine and to administer their own insulin. And I hope we teach them that by carefully following their diets, they can lead healthy normal lives.

You would find us different from other camps, of course, firstly because before breakfast every morning all the campers report to the camp infirmary. Here several counsellors, two doctors and two nurses are on duty to supervise and to teach the campers to give their own insulin. At this time, also, each camper is given a glass of fruit juice.

We are different, secondly, because at meal time there are no "seconds" even in bread and butter. Each camper has a wholesome diet to suit his or her needs written on a diet card. After grace the campers, a table group at a time, file into the kitchen where our two dietitians serve the meal to each individual. The name of each camper is marked on the table at his place. Therefore, it is an easy job for each camper's milk, bread, butter, and dessert to be put on the table ahead of time.

We are different, thirdly, because we provide mid-morning, mid-afternoon and evening snacks for our campers and counsellors. The mid-morning snack is generally fruit. In the afternoon it is milk and cookies, and before bedtime it is generally biscuits, or bread and jam, with a cup of milk. Cheese and crackers are brought around to the tents and cabins after the campers are in bed.

Fourthly, we are different because we run an afternoon programme starting ten minutes after lunch. Then, when the campers are in need of a rest, we have the traditional quiet hour in mid-afternoon followed by the afternoon swim.

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TOILETS for use in Summer Camps

by S. C. Cowan, C.S.I.(C), Eng. Tech.,
Environmental Sanitation Branch,
Ontario Department of Health

Most persons, whether adults or children, attending summer camps are from the urban areas of our country, and enjoy spending their vacations in surroundings which are different. It naturally follows that most summer camps are usually located far from cities and towns and are not equipped with municipal facilities such as water supply and sewage disposal systems. Each camp therefore must be considered as a small but complete municipality having the usual problems associated with water supply and sewage disposal.

When considering toilets in summer camps, one must not only consider convenience but must insure that the method of waste disposal is such that the health of those at the camp and the health of others in the area is not endangered. Ground and surface waters which may be the source of water supply for other people must not be contaminated.

Regardless of the type of toilet to be installed, certain criteria should be applied to all—the provision of separate facilities for each sex and for camp staff, urinals for boys' camps, hand-washing facilities, adequate screening for fly control, be convenient for use but affording the necessary degree of privacy, be adequately illuminated and inspected daily so that maintenance is of the highest order. In this respect, the seats should be scrubbed with a detergent solution at least once daily or oftener as needed.

The choice of toilet facilities to be provided will be determined by financial considerations, the availability of water and the type of terrain.

Water carriage systems, which consist of a regular or modified water closet connected to a septic tank and tile bed, are becoming increasingly popular in summer camps as a method of sewage disposal. The septic tank system consists essentially of a septic tank which partially treats the sewage and the field tile bed which distributes the liquid effluent to the soil.

The septic tank's purpose is to settle out and break down by bacterial action some of the waste solids which cannot be absorbed by the soil in the field tile bed. It is important that the tank be large enough to provide the required amount of settling time. The septic tank does not eliminate odours or destroy all solid matter. Some suspended solids and dissolved solids are carried over into the tile bed. However, this putrescible material is broken down further by bacteria in the soil.

The field tile bed consists of perforated pipes or short lengths of tile,

laid with open joints in trenches so that the effluent can escape through the joints and be absorbed by the surrounding soil. The size of the subsurface disposal bed is directly determined by the percolation rate of the soil. It is emphasized that sewage is not purified in the septic tank. The liquid effluent leaving the tank is as highly polluted as the wastes entering the tank. That is why it is extremely important that the effluent does not pollute the ground water table or a water course which may be used for water supplies.

Some areas are unsuitable for sewage disposal by means of regular septic tanks and field tile beds in conjunction with the usual water carriage system by reason of insufficient soil, high ground water table or insufficient water supply. In these areas, modifications of the regular septic tank and field tile bed are used, such as the modified automatic-flush type and the pail-a-day type.

The modified automatic-flush type toilet generally is used where water is scarce or where insufficient area is available for the size of field tile bed required by a regular flush toilet system. The same criteria regarding soil depth and percolation rates should be used to determine the size of the tile bed required.

The main difference between the modified flushing systems and the regular flushing systems is the quantity of water used. The modified systems use approximately one quart of water at each flush and the tile bed should be designed on the basis of at least one gallon of water per person per day. In any case, the total length of tile should not be less than 40 feet for toilet flushing only. Where hand basins, kitchen wastes, and shower wastes are discharged to the same septic tank as the modified toilet, then the septic tank and tile bed should be of sufficient size to accommodate the increased sewage flow.

The pail-a-day system is used where two gallons of water per seat can be added daily and where a subsurface leaching system is feasible. It consists of a water tight tank in which the water level is controlled by the position of the over-flow to ensure submergence of the end of the drop-pipe from the toilet seat fixture. Effluent from the overflow discharges into a tile bed laid in permeable soil. The action in the tank is similar to that of a septic tank, and the tile bed should be designed in a similar manner to the modified automatic-flush system.

Until recent years, the sanitary privy was the most common means of sewage disposal, both in camps and in most rural areas. Various types of privies have been and still are being used, such as the earth pit type, the pail type and the concrete vault type.

Earth pit privies are recommended only where there is at least a seven foot depth of earth above the ground water table, rock or impervious clay layer. This is to permit the digging of a pit five feet below the original ground level while still retaining a minimum of two feet, (four feet is preferable), between the bottom of the pit and the upper surface of the ground water table. It is also important to locate the privy as far away from any well as possible but, in any case, not closer than 100 feet. The privy should be located so that it is down-stream from the well in the direction of the flow of the ground water. This will usually mean that the privy is located where the ground surface is at a lower elevation than the ground surface at the well, since the slope of the ground water table usually follows that of the ground surface. However, this is not always the case and care must be taken in this regard.

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AMONG OURSELVES

Mr. and Mrs. Van

by G. H. Merrill,
Director, Camp Nominingue

With commercialism making constant inroads into seemingly every field of professional endeavour, it is a happy observation to note that in our field of camping, there are still many who are sincerely dedicated to camping as such —camping, first and foremost.

Two such people are F. M. Van Wagner and his wife, Catherine. He is the Owner-Director of Camp Nominingue, a private boy's camp situated on Little Lake Nominingue, high up in Quebec's beautiful Laurentian Mountains—about 125 miles from Montreal.

Mr. and Mrs. Van, as they have been for years affectionately referred to by campers and counsellors, met at McGill University in 1921; interestingly enough, she as the student and he as the teacher. From the outset, it was quite obvious that they shared a true interest, understanding and love for the "out-of-doors", and shortly after they were married.

Van took his degree in Physical Education at Springfield University in 1917 and received his diploma at McGill in 1923. He was Director of the Y.M.C.A. camp from 1920 until 1924.

In the fall of 1924, Van and a McGill associate of his, Hay Finlay, decided that they would operate their own camp—a camp wherein they could enunciate the many personal ideas they shared regarding camping.

They were assisted by the C.P.R. in locating a site, which at that time, could be expressed only as a barren wilderness. It is to their great credit that out of this seemingly lost world, they carved out what is today, one of the finest camping sites in the country. To describe Van's considerable efforts and toil would usurp too much time and space to remain within the scope of this article. Suffice it to say, it was a task which men of lesser quality would not have undertaken.

The summer of 1925 saw Camp Nominingue begin its first season with an overall enrolment of twelve campers —a far cry from the 270 boys who spent the summer of 1962 at camp. Little, perhaps, did Van and Catherine realize in 1925 that thirty-seven years later, they would be running one of the largest private camps in Canada.

Now, who are these two remarkable people? What is their true contribution to the Canadian camping movement? I think it can be stated without qualification that no two individuals have made any greater effort to promote the true spirit of camping outdoors than Van and Catherine.

Sincerity is a keynote in any pursuit, no matter what it may be. To pay lip-service to good intentions is not sufficient. There must be will, purpose and intent to the individual's aim. To this end, Van and Catherine exemplify these all-important qualities. It is their unswerving feeling that a boy should learn to live in the natural setting, which, today so many of us avoid. They have always believed that canoe-tripping in nature's wilderness, a night of sleep under the stars, cooking one's meal over an outdoor fire, washing in the fresh waters of the lake—these and other natural experiences—are a necessary part of a boy's growing up. They have set a course which has been unalterable, and for which many campers, both past and present, will be forever grateful.

Van and Catherine are not impractical people, for they well realize that running a large organization requires a great deal of practical thinking. They are also aware that the average youth of today is not initially looking for the type of experience which they are so anxious to promote. Nonetheless, it is quite apparent that after a boy has spent a season or two at Camp Nominingue, he becomes imbued with the true spirit of camping life as indicated by Van and Catherine.

In this era of rush, rush, rush, it is a singular pleasure to observe the quite pleasant existence that Van and Catherine have made for themselves. From the first breath of spring until December, they spend every weekend in the quiet, tranquil atmosphere of their Laurentian home. Catherine has, over the years, become both a lover of and authority on natural things, and there is no tree, plant, insect or animal of which she does not know something. The Nature Cabin, where she is curator, is a fascinating centre—a place where, in the summer, small boys can always be found satisfying their natural and healthy curiosities.

While Catherine employs much of her time pursuing the wonders of nature, Van is forever occupied with planning and making improvements on his campsite. It is to his considerable credit that he is never fully satisfied, and no matter how successful one season may have been, is always seeking ways of making the next season a better one. The keynote, however, is that the improvement is entirely directed with the campers in mind. What will give these boys a better and more healthy experience? This is Van's main concern.

Van and Catherine have dedicated their lives to camping both in summer and winter. Few men have attained the stature in their chosen field as has Van. He is looked upon as one of the real camping authorities in Canada and the United States. Just recently, he has completed a highly successful term of office as President of the Canadian Camping Association. His work is never-ending. While there is breath in his body, he will pursue the course which has given such meaning to his life, which has opened up new vistas

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A New Challenge to Canadian Youth

THE DUKE OF EDINBURGH AWARD

A Preliminary Report

by Norm McKee
Director, Camp Ki-Wa-Y,
Kitchener-Waterloo Y.M.C.A. Camps

Objective

'It is the belief of His Royal Highness, Prince Philip, that there is a great wealth of excellence among young people, particularly among those leaving school at an early age, which is allowed to go undiscovered. This accounts in no small measure for the apathy and frustration which is in evidence, particularly in cities. He believes that all young people should be given the fullest opportunities to make the best use of their leisure both actively and creatively and that the note to strike in providing such opportunities is one of Challenge; the wider the challenge, the bigger the response. This is the main purpose of the award scheme.'

The above statement is the reasoning which underlies a scheme of achievements and awards aimed at boys and girls in the age group 14-19. This scheme, as it has been applied in the United Kingdom, is known as the Duke of Edinburgh Award. It is a scheme designed to help the youth of to-day develop character, a sense of achievement, and individual initiative. In its present form the scheme is not designed as a separate programme, but as a means of strengthening and augmenting existing activities for youth (e.g. Boy Scouts or Girl Guides working for proficiency badges in the United Kingdom can qualify for recognition under the Duke of Edinburgh award scheme).

The scheme divides itself into 4 areas of activities:

Section A—**Rescue and Public Service Training**

This calls for proficiency in one or more subjects, such as First Aid, Life Saving, Mountain Rescue Training, Civil Defence (E.M.O.) etc.

Section B—**Expeditions**

Expeditions are group enterprises involving from twenty-four hours in open country to three nights camping out in wild country.

Section C—**Pursuits and Projects**

These are creative activities calling for sustained effort rather than a specific standard of accomplishment, with the aim of developing natural interests and aptitudes of individuals. These subjects cover a wide field of which the following are examples:

Arts: Collections (e.g. stamps, foreign coins, match boxes, etc.) drawing, music, photography, etc.

Craftmanship: Metal work woodwork, model making, mechanical, electrical, etc.

Technical Skill: Gliding, sailing canoeing, rock climbing, judo, underwater diving (SCUBA), etc.

Section D—**Fitness:**

The attainment of established standards in athletics and swimming, together with other activities calling for stamina, strength, skill, speed, etc.

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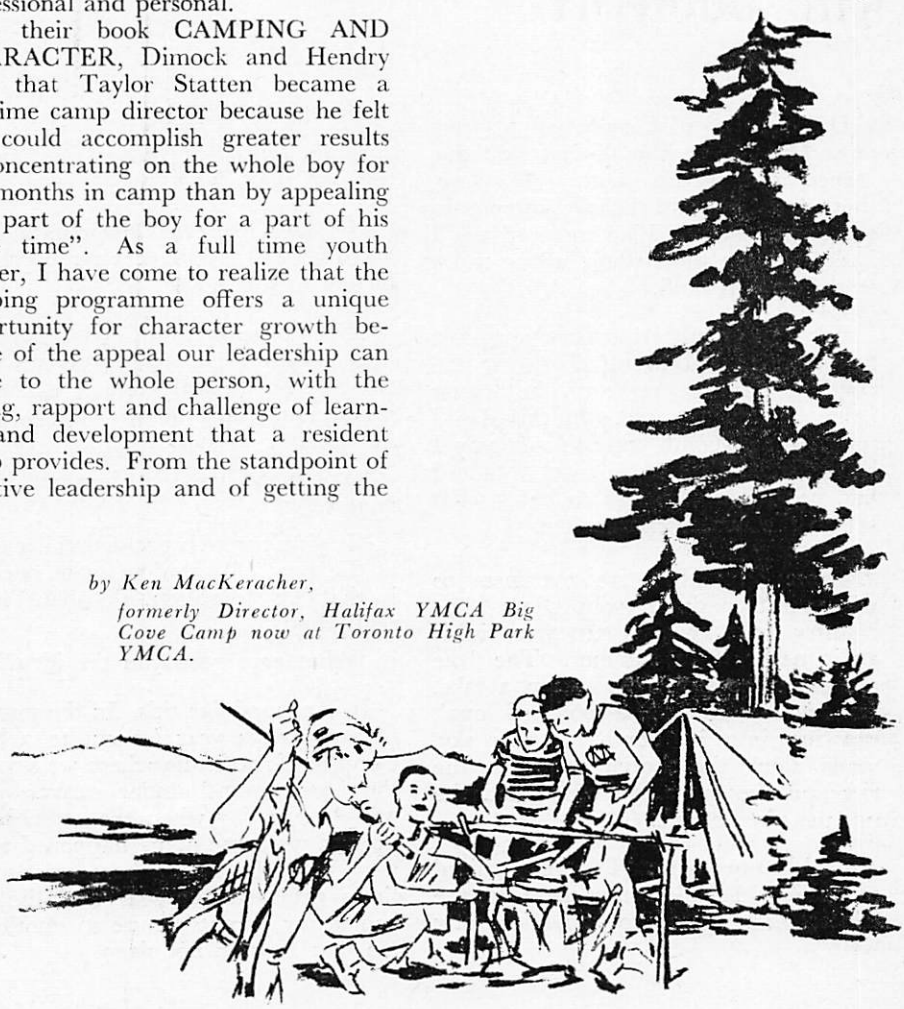
WHY I DIRECT A CAMP

This article, I understand, is to be a part of a series and I wonder just how different my reasons might be from those of my colleagues who are also contributing. The exercise is a good one for I find myself examining my reasons and motives more carefully than usual. My reply must be in two parts: professional and personal.

In their book CAMPING AND CHARACTER, Dimock and Hendry state that Taylor Statten became a full-time camp director because he felt "he could accomplish greater results by concentrating on the whole boy for two months in camp than by appealing to a part of the boy for a part of his spare time". As a full time youth worker, I have come to realize that the camping programme offers a unique opportunity for character growth because of the appeal our leadership can make to the whole person, with the setting, rapport and challenge of learning and development that a resident camp provides. From the standpoint of effective leadership and of getting the most response from youth, camp provides one of the best opportunities.

Personally, I remember the shy and reluctant high school student who approached his first counselling job with fear and trembling, a speech impediment, and lack of confidence; and who because of the influence of the camping experience, returned to the city with self-confidence, maturity and knowledge, and without his former difficulty. The individual was myself and my working personal experiences help to answer the question "Why I Direct A Camp".

by Ken MacKeracher,
formerly Director, Halifax YMCA Big Cove Camp now at Toronto High Park YMCA.



ON LIVING WITH THE WINTER IN THE COUNTRY

by Hugh MacLennan

Reprinted in part from SATURDAY NIGHT by kind permission of the author and the publisher.

During the past twenty-five years most Canadians who do not ski have turned against the winter. They say they detest it, and I have often said the same myself. Like most of us, I had forgotten that winter is our truest season in this land.

But one Sunday late in November my wife and I went down to the country, and the sense of the winter came back again . . . On this day I forgot the H-bomb because suddenly I remembered that once upon a time I had been young enough to know what life in the winter can be like.

These days that are overtures to winter in Canada are young days. The country looks new, its structure visible as it never is in summer. The lake seemed more like a well than a lake. Its centre was like a polished opal, drawing into its depths a pale sky, while along the shoreline against the rime on the rocks the water had the opaque gloss of ink.

I said to my wife: "I've just realized something. I've lost my sense of the winter . . . I used to know it pretty well."

"So did I," she said.

"*I used to sleep out in it.* I never told you that, did I?"

Her face expressed surprise and she asked if we had a sleeping porch attached to our house.

"No, I slept in a tent. As a matter of fact, between the ages of eleven and twenty-one, the only time I ever slept inside four walls was a week when I was sick."

"You mean, you slept in a tent *in the winter?*"

"It didn't seem a peculiar thing to do at the time. What does seem peculiar is that I'd forgotten all about it. I really had."

"What ever gave you the idea?"

It happened like this. In the summer of my twelfth year I went to a boys' camp in Nova Scotia where we slept on the bare ground under canvas. The mid-August day when the camp broke up and we came home happened to be very hot—the sticky heat you sometimes get near the sea—and the soft bed in my parents' house so smothered me that I could not sleep.

The next day the temperature was nearly ninety and my father suggested that I sleep outside. He remembered a little tent in the basement he had used years ago when he went fishing, and suggested I get it out and pitch it in the back yard.

In those days in Halifax the life was not much different from life in a village even though we had the harbor, the university, the hospitals, the Government House, the curfew gun on the Citadel and the memory of the explosion which had smashed a third of the town a few years before. Behind every house was some sort of back yard — the word "yard" had probably reached us from New England Loyalists — and most of these had a kitchen garden, a few fruit trees and a one-horse stable which might or might not have been converted into a one-car garage.

In the early 1920s there was still a faint smell of stable behind the houses and a reasonably strong smell of it in the streets. Each yard was separated from its neighbors by a rough board fence on the top of which prowling tomcats sat in the nights and howled at the female cats they knew were inside the houses.

It was in a yard like this that I pitched my tent, installed a battered old hospital cot and a packing case to hold a saucer with a candle in it. The first night outside I slept dreamlessly and the next day I told my parents I intended to stay out until school began.

When school did begin on the first of September it was still hot weather, so I told them I would stay out until it got cool. In the first week of October the mornings were cool enough, but there was dew on the ripe apples and pears and waking up in such air was a sensual experience as delicious as any I can remember. I told my parents I intended staying out until it got really cold.

Three weeks later it began. I woke in stillness absolute, with every sense-perception alive. My nose was wet and cold, but the pillow side of my face was unnaturally warm. The tent was dark and heavy, its sides sagged in close to my cot, the ridge pole was bent and when I got up I saw a foot of snow on the ground.

It was a new world that morning with the sun blazing over the back fence and tracks in the snow — one set of tracks coming to the tent and another going away from it. I realized that a tomcat had entered in the night, had slept for a while on the foot of my bed, and had gone away again. After breakfast that day I rode to school on the rear runner of a fishmonger's sleigh wearing a pair of cowhide larrigans greasy with linseed oil.

"It's time you stopped this nonsense," my father said that night at dinner. "Now you've had your snow, so come inside. Another snowfall and that tent will break. I bought it before the war and the canvas must be getting rotten."

I begged him to let me stay out until it became impossibly cold, and he shrugged his shoulders and said he supposed I could do what I liked. After all, he was a Scotch Calvinist and it had not occurred to him that living out in the winter can be a sensual experience. He merely believed it was uncomfortable and assumed, without really thinking about it, that discomfort was somehow connected with virtue.

It never did get impossibly cold, though it got so cold that today, in my middle age, I wonder what has happened to my cells and metabolism since the time when I slept pleasantly in a below-zero atmosphere. The Canadian climate in the early 1920s had a three to four degree lower mean average that it has now, and a temperature of twelve below in the moist

sea air of Nova Scotia feels colder than a temperature of thirty below on a windless day in Manitoba.

One night in my first January the fibres of the fruit trees cracked in the frost like rifle shots, and when I came into the house the next morning and saw on the thermometer outside the kitchen window that it was sixteen below zero I felt more pleased (why, I wonder?) than I did the first time I saw the title of a novel of mine on the best-seller list of *The New York Times.*

I never used a sleeping bag. Army blankets, army socks, two pairs of flannel pajamas, a red beret and a hot water bottle which always became cold before dawn was all the equipment I needed. The only part of me that ever got cold—except on the night the old tent broke and dumped a load of snow on top of me — was my nose. And a cold nose when the rest of you is warm is a better sedative than a quarter-grain seconal.

Stars were visible through the open end of the tent and so was moonlight washing the snow. Sometimes in a thaw I fell asleep to the regular drip of icicles, and on misty nights I heard the harbor bells and the groan of the fog-warning booming in from Chebucto Head.

On the very cold nights phenomena belonging to the science of physics (or is it chemistry?) became high poetry. My breath made snow, real snow. Issuing warm from the lungs, it mounted to the ridgepole and turned into a cloud in the still, frigid air. When it congealed, it was converted into a delicate snow-mist which descended and settled lightly on the top blanket, and that was the subtlest sensation of all.

The first time it happened I woke with an orange sun staring through the tent door and found myself warm under a quarter-inch covering of the softest, lightest snow I ever saw, each crystal distinct, and as the sunlight washed over it, for a few moments it was like lying under a rainbow.

It was a queer way to live, I suppose and that may have been why I told none of my friends about it. The neighbors knew. They couldn't help knowing, for I installed a small fire-gong inside the tent with a cord running about twenty yards along pulleys to the house, where it entered the kitchen through a hole bored in the window frame.

Our Newfoundland maid used to jerk the cord to wake me up when she came downstairs in the morning to set the fires and everyone in the neighborhood heard it. These days that fire-gong would have finished me — people would have protested about it to the police — but thirty-five years ago nearly everyone got up at the same time, which was between seven and seven-thirty, and at least one neighbor told my mother that the gong saved him the trouble of setting an alarm clock.

The years passed, and I can't remember one from the other. I was sleeping in the tent through most of my education, and I stayed in it until the day before I sailed from Halifax to take up a Rhodes Scholarship in Oxford.

This year a city-bred critic, reviewing my last book of essays in a London journal, complained he could find next to nothing in them because they were the product of a personality so alien to his own that he could not comprehend it. To some degree the tent must have been responsible for this. I realize that it gave me such an acute awareness of climate that in most of my novels the weather is apt to develop into a character as important as the people.

—•

CAMP CAPERS

What were some of the camp capers that happened at your camp over the years? The editorial committee would welcome contributions to this new series.

THE TRAGIC DEMISE OF ESMERALDA

One day when the camp looked as if it had been sprayed with papers, Esmeralda was born. She had arrived at camp (by report only) at dinner time that day. According to the story teller she really had been created one rainy day the previous summer by a cabin group all of whom were now present and wriggling with excitement over being part of a story.

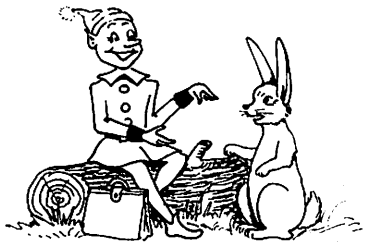
She was a life-size puppet who had come out of the craft shop and dropped papers when nobody was about, stuck tired-out chewing gum here and there, and left other people's belongings in the oddest places! Nobody had dreamed of her future when she had been carried off to that cabin. Her career began when she was given a vitamin pill. Now she reappeared each year when it seemed necessary to point the moral.

Last summer she had turned up quite early in the season. Wrapped caramels, it seems, have their drawbacks—or, for someone like Esmeralda, their comeback. The very next morning a tragic report was brought to the breakfast table. Esmeralda had been strung up on the flag pole! Somebody had noticed it on the way to breakfast. (We have flag-raising after breakfast since the dining-room and the flag pole are at opposite ends of camp.) The head of the swimming department and the nurse were excused to rescue her; one was to do 'mouth-to-mouth' resuscitation, and the other to render first aid. To no avail. Esmeralda was carried off to the infirmary, a sorry bundle of clothes and Kapoc.

Who had perpetrated the dastardly deed? A senior cabin group who had dreams of becoming detectives, rose to the challenge. The trial will be long remembered for it was an amazing piece of creative dramatics *a la* Perry Mason. Four innocent counsellors were arraigned. (The true culprit, an ex-counsellor on a visit to camp, had departed.) The counsellors refused the kind offer of a defense lawyer, preferring to speak for themselves. But it was useless. Evidence was piled up, irrelevant, contradictory, it didn't matter. The crowning piece was a perfect spate of French from a French-Canadian camper—all nonsense as was found out too late, but it wouldn't have mattered in any case. The affidavit from the nurse was a masterly bit of prose overflowing with medical terms. All four defendants were condemned by a hanging jury. (The juniors rose in a body and objected, but they were turncoats who had been passing on rumours all day!) The defense lawyer recited, "The quality of mercy is not strained" etc. The judge pronounced the sentence: hard labour picking up papers! This added insult to injury.

A sad letter was received through the mail some days later from Esmeralda's ghost. She was not coming back, not under any circumstances. Her treatment choked her whenever she thought of it. She was leaving for other scenes and other climes, and any papers found round and about would be the campers' own responsibility, so there!

Margaret Govan, Camp Onawaw



STORY TELLING

by Margaret Govan,
Camp Onawaw

Story telling is becoming a lost art. Yet stories belong to children and the dividends realized from making use of stories are enormous. They are a painless method of teaching humour, imagination, history, religion, ethics, attitudes, understanding, ad infinitum. It takes time to tell a story well, and even more time to find a story worth telling! But you will be repaid a hundredfold in the attention and delight of the listeners, by the effectiveness of the stories in their lives, and by your own experiences of creative activity — because the story teller belongs among the artists of this world.

Where do you find your stories? In all sorts of strange places as well as in the to-be-expected sources. *The Saturday Evening Post* has provided me with many a story for seniors; there are many episodes you can choose from the classics; try an enlargement on your own experiences (children love to hear stories about you when you were young, even although you may still be in your teens!); look into the history of your particular locality as well as history in general; the story of a play (J. M. Barrie has given me many a good story—*Mary Rose* is an excellent ghost story). And then there are the story collections to be found in every public library.

How do you learn them? I read the story slowly and carefully, and do it several times. I go over the sequence of events. I try to see it in my mind, like a movie. I try to feel my way into it. Often, I write it out. I tell it to the bedpost. I take time for the preparation of every story that I tell, whether it be for the first time of telling or the tenth time.

I keep my listeners in mind and would use a different vocabulary and also a different slant for younger or for older campers. How do you tell the stories? As simply as possible. No overdramatization. Unless the humour demands it, I don't use long words that cause a block in the movement of the story. No very involved plots with subplots. Only a few characters. No recapitulations because some event was forgotten. And keep yourself out of it as much as possible; be inconspicuous; be lost in the story along with your listeners.

When do you tell stories? At campfires—at the dining-room table. On wet days, on hot days. At parties, with the cabin group whenever possible. Reading aloud is a good substitute. In fact some stories should be memorized or read aloud such as the *Just So Stories, Winnie-the-Pooh,* poetry, and stories which have a special flavour.

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NEW BOOKS

for campers, counselors, parents, teachers

THE DAY CAMP BOOK prepared for National Recreation Association by Virginia W. Musselman.

Here is a new resource bursting with the special kind of creative fun that helps 5- to 12-year-olds grow up in healthy ways. Organized for quick selection by the counselor, of just the activities needed at the moment, it offers new ways to fun and learning on the beach, along the trail, at the lunch table, for rainy or too-hot day indoors or just on the bus. A companion book to Grace Mitchell's **Fundamentals of Day Camping.** (February) ..... $ 8.75

LEADING TEEN-AGE GROUPS by Dorothy M. Roberts.

Teens and the whole community can benefit from this revised and enlarged edition of **Leadership of Teen-Age Groups.** It shows how adult volunteers can help teens form clubs, plan programs, grow in responsible leadership, using the research studies of the 1960 White House Conference on Children and Youth. (April) ..... $ 4.25

THE PARTY BOOK FOR BOYS AND GIRLS by Bernice Wells Carlson, illustrated by Faith C. Minnerly.

Suggestions for parties range from those for the small child to the young teen-ager. As in **The Junior Party Book,** there is a theme for each party around which invitations, decorations, and games are planned. Every party has a creative activity. (March) ..... $ 3.00

RAINY DAY FUN FOR KIDS by Claire Cox.

So it's raining! Who cares? With RAINY DAY FUN FOR KIDS, be ready at a rain drop's notice. Hundreds of things to do and make indoors . . . that keep small fry and their parents happy. (published) .... $ 4.30

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The Camp Program Book by Hammett & Musselman	6.00
Camp Counselor's Manual (revised) by Ledlie & Holbein	1.35
It's Fun to be a Counselor by E. H. Welch	1.25
Solving Camp Behaviour Problems by K. J. Doherty	1.25
So You Want to be a Camp Counselor by E. F. Ott	1.50
Camping Skills for Trail Living by John A. Ledlie	5.40
Complete Book of Campfire Programs by L. A. Thurston	7.25
The New Science of Skin and Scuba Diving developed by the Conference for National Cooperation in Aquatics ..... Hard cover	4.30
Limp cover	3.25
Book of Indian Life Crafts by O. E. Norbeck	6.50
Creative Crafts for Campers by Hammett & Horrocks	8.75
10¢ Crafts for Kids by Jane Wardwell	3.25
The Fun Encyclopedia by E. O. Harbin	5.95
Living Like Indians by A. A. Macfarlan	7.65
Worship Ways for Camp by C. M. Bowman	3.80
Youth Programs for Special Occasions by R. Schroeder	3.25
Youth Programs on Nature Themes by R. Schroeder	3.00
Stories for Growing by A. G. Kelsey	2.75
Three Minute Devotions for Boys and Girls by W. L. Woodall	2.75
The Chapbook—hymns, ballads, fun songs and worship resources	.44

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George Williams College announces Master's Degree in Camping

George Williams College, Chicago, has inaugurated a graduate programme in camping and outdoor education this fall. The programme will lead toward a Master of Science degree.

In announcing the programme, Dr. Richard E. Hamlin, President, said it was created "to meet the challenge of the increasing importance of outdoor recreation education."

The college, founded in 1890, specializes in professional education for careers in health education, physical education, community recreation and group work. Graduates of the college serve in YMCA's, Boys' Clubs, schools, colleges, youth organizations, public recreation programmes and in organized camp administration.

"Careers in camping and outdoor education," said Dr. Hamlin, "are among the most satisfying that qualified men and women can enter. The broadened scope of the organized camping field, the current trend toward the employment of full-time administrators, and the increased emphasis on the importance of the qualified director, have created a need for educational programming and preparation."

He said the master's degree programme in camping and outdoor education at the college is designed to prepare students for careers in organized camp administration, school-camping, teaching or nature-recreation leadership. Each of these fields is increasing in importance in career opportunities, he added.

One-third of the new master's degree programme is related to group work, guidance and counselling, group dynamics and research. Another third is related to administration of outdoor education and camping programmes. The final third is a nature-recreation education sequence, designed specifically for use in informal educational programming.

Candidates for degrees are required to complete field work requirements in museums, forest preserves and community centres. This field work involves group leadership, nature-recreation education, camp leadership, and school camping programmes.

George Williams College is fully accredited, coeducational nondemominational and is one of the oldest colleges in the United States preparing professional leaders for youth organizations, recreation and camping programmes, and schools. It has been recognized as one of the pioneering institutions in the field of organized camping, and much of the field's literature has been authored by the faculty.

In describing this new programme college officials state, "There are two definite and unique contributions that organized camping offers its participants: personality, social and character growth through the group living experience, and knowledge and use of the out-of-doors. These two areas serve as the foundation for the master's curriculum."

As well as the degree described here, the college offers degrees at both the bachelor's and master's levels in health education, physical education, community recreation and group work.

All inquiries concerning this or other programmes at the college should be directed to:

Director of Admissions,
George Williams College,
5315 South Drexel Avenue,
Chicago 15, Illinois.

from page 52

The scheme has come to Canada—in experimental form at least.

Following a visit of His Royal Highness in 1962, a group of Canadian Youth leaders met about the possibilities of introducing the scheme to Canada. To this end the Y.M.C.A. in Canada was asked to conduct a trial run of the scheme.

Five associations across Canada were selected as centres for the experiment. These are the five associations: Halifax, Toronto, Vancouver, Chatham, and Kitchener-Waterloo.

In order to conduct this experiment in the Kitchener-Waterloo Y.M.C.A. a steering committee was formed, with representation from various programme departments. One such department is our camping department which has been asked to study the implications of the scheme for the camping programme, particularly the area connected with expeditions. Since the Ontario Camping Association has been asked to consider its role in connection with the scheme experiment in Canada, we are presenting this preliminary report for the information of the Canadian Camping movement.

First Series (Bronze Award)

Foot expeditions only, one night camping out, 15 miles in length in normal country.

1. pre-requisite training in map reading and orientation.
2. elementary knowledge of personal hygiene.
3. first aid training in proper reporting of accidents, and theory and practical work to the Junior St. John's Ambulance level.
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A.C.A. Publications

Bibliography of Studies and Research in Camping and Outdoor Education—Single copies $1.50; 4-9 copies $1.25; 10 or more copies $1.00.*	
Bibliography of School Camping and Outdoor Education	50c
Campcraft Instructor's Manual	$1.50
Convention Highlights	Members $2.00 Non-Members $3.00
Research Monograph No. 1 (Therapeutic Camping)	35c
Spotlight on Drama in Camp—Single copies 75c; 2-24 copies 60c; 25-49 copies 50c; 50 or more 40c.*	

*Denotes no membership discount. Postage charges will be additional.

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Choice of foot, canoe, sailing, horseback, etc., expedition of at least two nights out at different sites and 30 miles in length in normal country.

1. pre-requisite: successful completion of a first series expedition or equivalent, and further training in map work, compass and campcraft.
2. same as for first series except longer duration and increased variety in methods of travel (i.e. canoe, horseback, etc.)

Third Series (Gold Award)

Expeditions of at least 50 miles in length and 3 nights out at different sites, in wild country.

1. pre-requisite: successful completion of requirement for first and second series or equivalents, and additional knowledge of first aid. (As a precaution, participants should have added experience to the expeditions required for the first and second series before attempting the third series.)
2. same as for second series except longer duration and in wild country.
3. knowledge of weather conditions in areas chosen for the expedition, and ability to recognize weather signs.
4. knowledge of safety precautions required for travel in the areas chosen for the expedition (i.e. knowledge of communications centres, rescue posts, ranger stations, etc.)

General Requirements for All Series

1. participants must demonstrate a knowledge of clothing and equipment essential to the expedition undertaken (e.g. first aid kit, flashlight, proper packing).

2. participants should travel in groups of three minimum (for normal country) and four minimum (for wild country) up to a maximum of six for any expedition.
3. participants must be physically and mentally fit before attempting any expeditions.
4. all tests and pre-requisites for participation for all series must be examined and supervised by the adult examiners appointed by the operating authority.

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from page 47

A fifth difference is that there are bottles of coke syrup at all strategic points in the camp. Our counsellors are alerted to be on the lookout for reactions, and have been instructed in what to do. Many of our counsellors themselves are diabetics, and they are invaluable in encouraging the campers to participate in camp activities.

Sixthly, there is urine testing just prior to every meal and again at bedtime. There must be testing stations with running water where this can be done. There must be clinitest, test tubes and some responsible person to supervise and record the test results.

Yet, with all these differences, we still can maintain a camp-like atmosphere and a camp programme. The girls sleep in cabins, the boys in tents. This summer we had about an equal number of French and English speaking boys and girls. The campers' favourite indoor activity proved to be dancing (mixers, reels, squares and the "twist"), while outdoors they loved counsellor hunts. The camp is operated by the Quebec Camp for Diabetic Children Inc. and is financed by donations from interested individuals and local benevolent organizations.

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A WARBLER'S APPETITE

By F. Westman

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The Federation of
Ontario Naturalists Bulletin
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In 1961 there were many casualties among night flying migrants at the Barrie, Ontario T.V. tower. On September 13, we found 517 dead birds and 23 injured, of 30 species. The dead birds were sent to the Royal Ontario Museum for research purposes, and the injured were taken to Mr. Ivor's bird sanctuary at Erindale. One little chestnut-sided warbler with a broken wing was left behind by mistake, so after a telephone consultation with Mr. Ivor, I undertook to set his wing and feed him.

I did not anticipate having to provide great quantities of food for such a tiny creature, but how wrong I proved to be! In the end it took three of us most of the day to capture enough insects to satisfy his appeite. We started off the morning by giving him four moths which looked big enough to do him till lunch. At first he was too shy to eat while we watched, so we discreetly retired. Ten minutes later no moths—just wings. I caught 28 spiders and dropped them in the box. They were devoured in quick succession as we peeked through a crack. Desperately searching for more food we came up with a green leggy creature, a small green caterpillar, and 35 little worms discovered in webs in oak leaves. By this time the little warbler knew that when we opened the lid it meant food, and he would grab the offerings and down them as we proferred them. After partaking of 28 more spiders, a cutworm, three tiny centipedes and two small hairy caterpillars, he was still looking for food, and we were at our wits end! There were a good many yellow sulphur butterflies flying about, so we tried him with one of these (after a wild chase with a butterfly net). Off came the wings and "down the hatch" went the butterfly's body, so we caught 10 more which all suffered the same fate. Next we tried him with grasshoppers, which were plentiful and comparatively easy to catch. He wasn't too keen on them, but ate five. Another spider, a moth, a small hairy caterpillar and one more leggy creature were consumed before it mercifully grew dark while there was still something left of the three large humans who were trying to satisfy the appetite of one little five-inch warbler!

The next day was perhaps a little easier as we found he liked crickets, and we became fairly adept at catching them, though it did take time. He ate 34. The most interesting thing he ate that day was a female stick insect full of eggs. He had quite a battle before he killed her—she was nearly as long as he, and defended herself bravely. We offered him the male stick insect also, very thin and dry and hard looking. Evidently the warbler thought so too, as he would not touch it. The toll for that day was: six grasshoppers,

turn to page 69

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Possible variations in the ground water level should also be kept in mind when selecting the site of any sewage disposal system because the ground water level fluctuates—from high during the wet season to low during the dry season.

The privy should be located from 50 to 150 feet down-wind from all camp buildings, 100 feet from the kitchen, and at least 100 feet from a lake or stream.

Additional considerations in the construction of a sanitary earth pit privy are adequate ventilation of both the pit and the superstructure, and a raised impervious floor, with earth mounded around the outside of the privy and sloping away from it to divert surface drainage. Privies especially should be made as fly-proof as possible. This includes filling or screening any knot holes in the sides of the structure, screening all openings such as windows and vents, making the door self-closing and providing a self-closing device for the seat lid. The lid may be made self-closing by the use of spring loaded hinges or by the simple application of a board or spring behind the seat which will not permit the lid to open far enough for it to be free-standing. Provided the privy is kept clean and the contents are covered with dry earth or a commercial preparation, few problems will be encountered. Waste water and surface drainage should not be allowed to enter the pit, but if water does gain entrance, a small amount of kerosene or fuel oil will prevent the breeding of mosquitos.

Where an earth privy cannot be used because of high water table or insufficient depth of soil in which to dig the pit, a pail type or concrete vault type of privy may be used.

The pail type privy is a temporary installation which can be used provided a suitable site for the disposal of the contents of the pails is available. The contents may be disposed of in an excreta pit, which is a covered pit with open jointed walls in porous ground or coarse gravel or stone which will permit the liquid to leach away without contaminating the ground water. The disposal pit should have an open bottom which is at least two and preferably four feet above the highest elevation of the ground water table. In general the maintenance problems associated with pail privies such as the difficulties in handling and emptying the pails and the control of odour render them useful only when no other means are available.

The concrete vault privy is equipped with a water-tight concrete vault for the excreta. This is emptied through an opening with a hinged cover located at the back of the privy. This cover frequently becomes warped and thus no longer fly-proof. The same problem of handling and disposal associated with pail privies makes them unsuitable except in the most extreme circumstances.

Where soil conditions are such that sewage cannot be disposed of by privies or septic tank systems, it follows that there must be a treated effluent which must be discharged eventually to a watercourse or a lake. In any such installation, the agency responsible for stream pollution control should be consulted. In some cases, the use of a sewage lagoon has resulted in succesful treatment of sewage in a summer camp where the more common methods of treatment are not possible. CANADIAN CAMPING, December 1961 issue, page 24 contains an excellent article on sewage lagoons for those interested in this type of system.

To recapitulate, the essential points to remember in the installation of any sewage disposal system are that it be so constructed that it will not:

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(1) Permit sewage to lie exposed on the ground where it will be accessible to children, pets, rodents or insects.
(2) Contaminate a drinking water supply.
(3) Pollute any bathing water, fishing ground or surface water used for recreational purposes.
(4) Create any nuisance or unsightly condition.

The methods that have been mentioned—the various types of privies, the septic tank and tile bed or modified water carriage systems—will, if properly installed, ensure that none of the above mentioned unsatisfactory conditions will prevail.

In nearly all provinces, expert advice can be obtained from local or provincial health authorities. Some jurisdiction require that permission be obtained before disposal systems are installed. In Ontario, for example, the local Medical Officer of Health must approve any subsurface sewage disposal system before its installation.

Many provinces also distribute booklets which a camp operator will find of great interest and benefit. Copies of Ontario's booklet may be obtained on request from the Environmental Sanitation Branch, 67 College Street, Toronto 2, Ontario.

It is hoped that the foregoing remarks will be of benefit to those charged with the satisfactory operation of a summer camp. It should be appreciated that the remarks are, of necessity, general in nature. It is expected that, where a large installation is required or difficult terrain is encountered, the services of a professional sanitary engineer experienced in this field will be obtained. A properly designed and installed system will require relatively little maintenance and thus add to the camping enjoyment of all concerned.

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architect of his future." Perhaps in our desire to be more democratic, to create mental giants, and in our eagerness to please, we have watered down the important values which build strong character and responsible citizenship. Character is the distinguishing mark, signifying what our training, habits and thoughts have made us. Mind without heart, intelligence without conduct, cleverness without goodness—all have dangerous flaws.

Character, as Goethe tells us, grows only in the stream of the world. The tent pegs of a good camp programme which hold the framework for building good character and a sense of responsibility are such things as the opportunity to make decisions, to help plan, to live comfortably in the camping community, to appreciate simplicity, to recognize the worth of personality, to establish a relationship with God, to know the heritage that makes it a privilege to be a Canadian, to discipline oneself, to learn by doing. We cannot build character by storing our abilities and virtues within ourselves. As Fred Rogers, Past President of The American Camping Association has pointed out, the challenge to us today is to stay with the job searching for better ways of accomplishing it, creating the situation and leadership to cause its growth. A bold and strong approach, dedicated to the principle of influencing for strong character among the youth we serve, can be our answer to the materialism sweeping through our society today.

In a recent article in the American Camping Magazine, under a heading "What are the Distinctive Contributions of Organized Camping in a Changing Society", one of the contributions listed was called spiritual potential. Here in part is what was said: "Children have a sense of awe and wonder, a feeling for purpose and order in the universe, a capacity, therefore, for spiritual sensitivity. A child can become sensitive to a deep wisdom not gained from books. This quality too often withers and dies . . . because of the insensitivity and the cheap cynicism of adults. The most precious of things spiritual, should be fostered in every possible way at camp. And everything that happens at camp can have spiritual overtones. This spiritual awareness, once stimulated, may carry over into the home and into life in general."

"One of the worst effects of urban living is the increasing fear of being alone. A person who has discovered the rich inner resources of his being welcomes opportunities for aloneness. At camp he can gain an appreciation of solitude if the day provides for opportunities to be alone. There will be chances to read, to enjoy a sunset, to study nature's forms and colours, perhaps to try to create them in sketch or painting or in some other art form."

We camp leaders may know what we should be trying to do, but we can stumble over the *how* of the doing. This how-of-doing must be related to you, the director or the staff member, as a person. The things you believe you will easily express in action and words. Do the things that are natural and meaningful to you, and they will be meaningful to your staff and campers also. Even if your thoughts are simply expressed, children can sense your sincerity, and your conviction will mean something to them. Be simple and be sincere.

Then, too, you cannot draw water from a dry well. If you are going to give leadership in any area you must have some knowledge of the area before you can lead. You will need to replenish and add to your knowledge about things spiritual. By reading, by securing good resource material, by

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having a sound philosophy of life, by relating what you read and feel and think to what you do and say. This is not easy, but that it can be even partially accomplished is evidenced by the letters from parents or the intimations by campers themselves of what camp has meant to them.

With these efforts our convictions deepen that camping has a more lasting value than "skills" alone—it has at its heart as a beautiful core, the art of learning how to live, to put down roots in a stable soil within this transitory, mobile world. To transmit to our campers this sense of values, a sense of belonging, a sense of stability—this is perhaps the greatest challenge of camping today.

Let me conclude with a camper's poem which expresses so well what I have been trying to say:

God is my friend,
I met Him long ago
I cannot quite remember where.
At first I did not know Him well
Although I spoke to Him each day
And sang to Him each Sunday.
The words were copied from a book,
And He seemed far away.
Then came a summer and I went to camp.
Each night we climbed a hill
To sit and talk with God;
Not for the usual drowsy minute before bedtime,
But a long, thinking silence.
The sunset sky, the curving hills, the grass and trees
Opened my heart a little wider than before
In thankfulness for beauty everywhere.
And through the opening came God,
Not rushing in, but moving quietly
To talk with me.

—●

from page 64

12 spiders, one female walking stick with eggs, 43 oak worms, 34 crickets, two sulphur butterflies, one bee-like fly, two caterpillars, two small centipedes.

This experience really brought home to me the tremendous usefulness of the warblers alone in controlling insects. This family, the second largest bird family in North America, is almost entirely insectivorous. To multiply the number of insects eaten by the number of warblers would, of course produce astronomical figures, provided anyone knew how many warblers there are. But think of it in reverse, and imagine if there were *no* warblers how many insects there would be. Some other method of keeping down their numbers would have to be quickly found, or life on earth would soon be destroyed. So such a beautiful little creature as a warbler is seen to have an extremely practical value in the scheme of nature. Let us all work to keep warblers, and all the birds, in their place in that scheme. Even if we were able, as some contend, to come up with something which could control insects as effectively as birds do, it is very unlikely that whatever it was would have one tenth of the charm of even one small chestnut-sided warbler.

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from page 51

for so many others, and which has brought true happiness and greater understanding to all those who have been privileged to have had contact with him. And beside him stands Catherine, his wife and partner, the other half of a combination which through their quiet wisdom, sincerity of purpose, and breadth of thought, have made them a living example of what today can be termed as success, integrity and, above all, contentment in this life.

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from page 58

Reading aloud is a wonderful way to settle a cabin group at night, only be sure that the book is worth reading, and that it is not going to start any nightmares. Most of the rules for story telling apply here too.

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Animal stories, especially about horses.
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Missionary and Explorer stories.
Marlin Pippin in the Apple Orchard—Eleanor Fargeon (for girls)
The Jungle Books, and parts of Kim—Rudyard Kipling.
Some of Paul Gallico's stories.
Geordie, and Sandy Was a Soldier's Boy—David Walker.

Books for reading aloud:

The Crock of Gold—James Stephens.
The fairy stories of George MacDonald.
Mary Poppins—P. L. Travers.
Stuart Little, and Charlotte's Web —Elwyn B. White.
Greenwillow—Chute (for senior girls).

I am looking forward to reading campers The Incredible Journey — Sheila Burnford (heroes are two dogs and a Siamese cat). You might take along favourite books from your childhood to read. Do see to it that today's campers hear stories—there are hundreds that are worth while. Ask your Librarian to help you.

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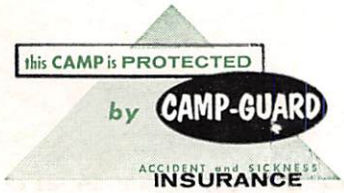

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